Humble Motives
To
The PARLIAMENT
Of
ENGLAND
Concerning
The ADVANCEMENT
of *Learning*:
And
Reformation of the Universities.

By J. H.

LONDON,

Printed for *John Walker*, at the Sceane in *Pope-Head Alley*. MDCII.

An

Humble Motion

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MVSEVM
BRITAN
NICVM

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TO THE
PARLIAMENT.

IT hath been the usuall method of that Eternall Wisdome in the pursuance of any of his high Designes, to render his Instruments, while they continued faithfully usefull, full of honour and successe: But when they once began either to stand still, or look back; to decline that honour which he had formerly cast upon them, and to wrap it up in a cloud of forgetfulnesse and misery; and then raise up such other means, which though to the eye of Reason they might appeare contemptible, should carry on his great worke to a just period, and make a full assertion of his glory, in despite of all the wicked cunning and resolution of men and the deepest Theorems of contrary policy.

That this Assertion is neither vain nor new, I need not call in the Aids of any remoter Histories, if I appeale from the walls where you now sit in counsell, to the eyes wherewith you now see, you will finde as strange and as noble an assertion of this Thesis, as was ever beheld by any Age or Nation. For whereas at first you met together by the conduct of a strong Providence (which in spight of all opposition and backwardnesse of these times and powers assembled you together) and begun more seriously and couragiously to weigh what a heavy trust lay upon your shoulders; such of you who were early labourers, cannot but with joy remember through what pangs and throws you were delivered of the first attempt of Freedome; when that great Bugbear of a continuall and shining power (which though it endeavoured to seem a great light of it selfe, yet was onely an opake dense body, and had no other splendour but the reflection of yours) hung hard, nay was possessed against you, when some ill-[illegible] their education had not shaken off those prejudices which commonly attend men that judge according to their first thoughts; and others who could not but make a right judgement of things; being either byassed by interest, or poysoned with hopes, grew cold toward you; what a labour was it to make one head, (which had it followed the Law, might have as much obliged the Nation as any whatsoever) an oblation to a betrayed and oppressed people? Nay when that was done, and an Army not of our owne Nation, with excessive care and charge removed; how were you encumbred by a violent and sturdy humour, which would not suffer you to make use of those little advantages of liberty which you had al-

ready gained; but assayed to returne you under the
ormer, if not a severer Tyranny.

But the counsels of men were abortive, and you were
served for greater matters; that humour burst forth
e an Impostume, and went out from you, which had
continued within, and not professed open hostility,
d been dangerous, if not fatall. But when you were
ce left to your selves, you had power to act more vi-
rously; and by a happy *Antiperistasis* to grow more
tense; to being closely united in the Centre, you
avely brake through that stiffe circumference that
set you, and were made the Masters of many happy
d signall Victories.

Yet those Victories seemed notwithstanding to carry
are with them; for whereas your excessive lenity had
mitted some of your conquered enemies to lodge a-
dst you; they scattered such a quicke and powerfull
ntagion among those whom you represent, and espe-
ally the chiefe City, that there were apparent symp-
mes of a relapse, which was shortly followed by such
angerous sickenesse, that if you had not been miracu-
sly aided with an almost immediate hand of Provi-
nce, you had never overcome, and yet you suddenly,
ere your selves could imagine, wrastled out of it.

But when your Victories were redoubled with these
cesses; there wanted not some who sate in counsell
ong you, who to say no worse, either durst not; or
uld not be couragious in following those opportu-
ies wherewith Providence courted you; nay they
retarded you by cunning crosse debates, that your
er peace seemed far more dangerous to you, then
ner of your former wars; you standing strugling with

 this

this oppressive humour, and not discovering any [illegible]
of motion, unlesse it were of Retrogradation; whil[st]
you enabled your conquered enemy to give you wh[at]
was already yours, and stroke you with such conces[sions]
ons, as you had far more reason to dread, then any [of]
his former Proclamations or menaces.

But how soon were all these corrupt counsellours
purged from among you, and dis-inabled for to disper[se]
any of their infection? whilst you being loosed fro[m]
those charmes wherewith you before were *malefi[ciated]*
began to act powerfully and smartly, and indee[d]
performed more in a few months, then you had don[e]
before in twice as many yeares, or your Ancestours
could doe in the double number of Centuries.

I mention this with no other designe, then for your
glory (for you have cleared our liberties, and set them
now on the right Base, having by a transcendent com[-]
prehensive peece of Justice, removed the common op[-]
pressour) and also to tell you, that unlesse you doe no[t]
also not rest here, but even run forward to the end o[f]
that course to which the divine will shall by apparen[t]
signes direct you, the worke will be taken out of you[r]
hands and put into others, who finishing it with the li[fe]
and constancy which you ought to have done, must re[-]
pect that reward and honour which waited on you.

I say not thus much that either I feare it in you, o[r]
that I can gather any even remote causes of feare; bu[t]
that I would from it say, that unlesse you doe absolutel[y]
alter the complexion and temper of the Common-
wealth, and endeavour to your utmost to provide th[e]
best means to preserve it in the best constitution fo[r]
the future; all that which you have hitherto done fo[r]
us, will prove nothing, if not evill.

No[w]

Now by what means this may be effected, I have nei-
ther vanity nor impudence enough to direct you, espe-
cially since you seem to the exactest judgement of man,
to be as happy in re-erecting, as you were fortunate in
pulling down, and to take such a course both in matters
Divine, Civill, and Military, as may, as much as possible
[illegible] or render abortive all the machinations of future
mischiefe, and avoid those errours and imperfections
which cannot be exempted from humane Lawes. But
yet (as here you must bee acknowledged for res-
ting that liberty which warrants this freedome) all
these cares, which are so pious, so noble, so worthy of
such Lawgivers, will be found neither intense nor large
enough, if ye remit one grand consideration which must
infuse it selfe through all, and knit them together;
by bestow on them both form and vigour: The most
effectualll advancement, I meane, not the bare permissive
propagation of Learning.

Somewhat you have done in this kinde, but how
much to this purpose I cannot judge; for besides that it
reached no further then Politicall aimes, it removed
many persons of a more thriving and consistent growth
of learning, then it either left there, or planted in their
stands; it medled not at all with a view or reformation of
those fundamental constitutions, on whose happy or
weak designations, the interest and prosperity, the decay
and ruin of such litterary Republicks principally depends,
we shall shortly finde opportunity to demonstrate.

But the wishes of the most knowing and best men are
far above these slender performances; they professe
(and I do but now make their sighings Articulat) that
the body of learning lyes scattered in as many peeces as

ever

ever *Minds* cut her little Brother into, and that they are as hard to finde and re-unite as his was. That there is no publick encouragement given to these gallant industries that endeavour to gather them up, and as much as may be, recompose them: That we seem insensible of that great Genius which animates and conducts this present Age, and therefore sleight the discovery of that in particular persons, who being many times big with Heroick designes, perish for want of assistance in the delivery; or in case they be delivered, are found to have wasted themselves in the production of a weak or abortive infant, which otherwise might have been strong and goodly: whereas men if they would but fit themselves to awaite and receive every glimpse and dawning of knowledge (or at least cherish those that would doe so) would finde it easie to bring it into a just and beautifull body, and make an happy inversion of that common saying, That our Ancients were Gyants and we are Dwarfs! And whereas some of the Heathen wise men could say, That those were the best persons that liv'd nearer, and lesse remote from the Age of the gods: we might contrarily by experience finde, that we had made up the decayes of Humanity, and inforced back the time into its first happy and lusty estate.

For if we looke into the life of man, take him in his bare naked condition, in which Nature thrust him upon earth, what a miserable helplesse thing shall we finde him? miserabler in this then the brutes themselves, having at the most (though this also be denied with good reason as granted them) the use of a dimm darke reason, or rather sense, and that in a dibed cannot be judges of their condition, and therefore

sequent

ſequently want the greateſt ingredient of miſery, the
ſenſe of it; man is betrayed by his reaſon, (which cannot
be ſmothered in him, but that there wil be ſome ſparks
and embers ſtill alive) to a diſcerning of his ſufferings
and ſome rude and unpoliſhed wiſhes of a better condi-
tion; which if he can ever get into, it is meerly by the
collifion of his naturall faculties, which ſtrike out ſome
ſmall ſparkes to kindle that fuell: ſo that he being in a
manner in the condition of a Beaſt, hath no other way
to exempt himſelfe from that miſery and ſlavery, but
that little knowledge which chance, or the darke Axi-
omes of his owne reaſon can helpe him with.

And if againe we conſider men gathering into the
primitive ſocieties, and aſſiſting each other with
their mutuall endeavours and obſervations, we ſhall
finde that they come nearer civill Societies, by how
much they have made greater inroads into experience,
and were better verſed in the acts of life. Nay, how
willing have they been to congratulate, yea Idolatrize
ſome of them, and put them into the liſts of their
gods, (as wee may ſee out of the ruines of ſome
hiſtories which time hath not yet eaten up) for ſome
little inventions, which are at this day ſo common
with us, that they ſeem to be among the poſtulated
principles of nature, and to be borne with us; ſo that
theſe men who were ignorant of knowledge, and poſ-
ibly would have ſleighted it, if it had been offered to
them in its owne luſtre; yet did live, ſubſiſt, and were
civilized by it.

But if we make a ſtep further, and looke upon Com-
monwealths, how eaſie will it be to obſerve, that as
they flouriſhed under the verdure, ſo have they withe-

red under the decay of Learning. Nor have they been so fortunate under any governours as those who coming from a noble education, and a right observation and deduction of things (which may well make a man learned, though he never had seen a book) were neither subject to these wilde evagations, nor savage rudenesses which untutored Natures, through the want of a better discipline, were apt to fall into.

Nay, if we looke somewhat more narrowly into them, we may see that many private men born amidst the dregs of the people, & not capable of any such high hopes, have by this means far overtopped men of antiquity and ancient discent, and outvyed them with unequall services; whether by way of prevention, as old *Appius* a man wholly unacquainted with any systematicall knowledge, in diswading the Romans from an inconsiderate peace they were about to shuffle up with *Pyrrhus*; or conservation, as that excellent reigne of *Augustus*, one, who though his Cradle was not private, yet in his first accesse to businesse, was not onely left in a private capacity, but surrounded by an inimicall faction: or if we look on augmentation what an illustrious time had *Rome* under *Trajan*, though a Spaniard, that shee seemed to renew her age, and spread the wings of her Eagle, where they could never have hoped to reach in her first period of greatnesse, which ever after his dayes fell into a sensible and graduall weaknesse: not to note *Epaminondas* that god-like *Theban* who owed all his orient vertues to the light of the Schooles, with whom (though he came from a vulgar wombe) the greatnesse of his Country (as *Plutarch* observes) did shoot up and fade.

But if we would goe no further than the ornaments and outward splendour of a place, what was it distinguished all the Pallaces in *Rome* and *Neroes* golden house from the *Sabin* cottages, or the dwelling of *Publicola*? or the Imagery of *Greece* and Statues of *Corinth*, from the first rude shapes of unpolished oake, but curiosity and art; which yet notwithstanding had been vainly hoped, if there had not been a concurrent humour of men to entertaine and foster it; and this humour hath been so fortunate to them, that notwithstanding time hath defaced all the bounds of the *Roman* conquests, and left them as invisible and inobservable, as the flight of any bird that flew yesterday, yet in a few stones and medalls (not to mention the monuments of her intellectuall greatnesse) she hath left us such prints and measures, that we may justly trace and compute her (as he did the Giants bulke by his thumbe) in her vast and stupendous symmetry: whilst other Countries more remote from this greatnesse & happinesse that have not so much as their ruines left them to vindicate them from ables, and to testifie that they once were, live notithstanding in all learned mouths, & that from the interest perhaps of one Citizen, whose merits hath made im a part of posterity, and enabled him to a noble gratitude to his Country, in reseuing her from the dotage and Tyranny of Time. And indeed without letters, and consequently the preservation and encouragement of them, to what a darkenesse and mist should we be confined, and in what a shadow should we live, a darkenesse worse then that of *Plato* his cave, when our children, or childrens children, should be to seek for what we know to day, and no observation be left to mankinde

kinde (for traditions muſt needs be in a few hands and ſoone corrupt) to ſhorten the long journey of knowledge, and to bring it nearer an end: As we may ſee by one example: The beſt man upon earth, and the onely more than man, ſpake and did ſo many things as all the Volumnes in the world could ſcarce containe (as one of his own Penmen witneſſes of him) and yet there is no more memory of them preſerved amongſt us, then what is left in a very few ſheets, not at all to mention that Queſtion, whether all the integrall parts of that divine Book were preſerved or no. Certaine we are what a great loſſe we have in humane ſtories, and what a large meaſure of Time, was either not deſcribed by them, or not now to be found, ſo that in a *Trichotomy* of Time made by the learnedſt *Romans* ſixteen hundred years ſince, there was one part unknowne, and the other fabulous; and yet ſure we cannot but beleeve, but that before mankinde had gleaned up ſome litterature, and was ſoftened and poliſhed by it, there were abundance of examples of either fortitude, and many invincible *Heroes* before *Achilles*, whoſe Trophees are buried with them, and Triumphs forgot as if they had never been ſeen, whilſt thoſe others that remaine, muſt be accounted juſt ſuch with us as the favour or envy of Poets and Hiſtorians are pleaſed to make and repreſent them, ſo vaſt is the Prerogative of letters, that they can diſpenſe not onely life, but eſtimation and glory unto whom they pleaſe, and command the reputation of paſt, and the beleefe of preſent and future ages.

But to advance knowledge to its higheſt and trueſt end, how neceſſary and ſubſervient will it be to that

great deſigne of Religion, which without an immediate concourſe and favour of Providence, can ſcarce either ſubſiſt without it, or preſerve it ſelfe untainted with groſſe errours, or diſtempered imaginations; how ſerviceable may it be to many ſublime mindes and refined underſtandings, that calling all things to an exact teſt of reaſon, will not be brought to the acknowledgement of their Maker, or the Truth of what is left concerning him, if they be not guided by forcible demonſtrations and poriſmaticall inferences of nature, which may not precariouſly, but irreſiſtibly infer a Deity; and ſtrong and naturall inductions of Reaſon: without which, ſuch mindes are but in vaine attempted, and difficultly overcome: Or to goe further; how ſhall we ever be ſenſible of the excellency and power of that divine Book, which Gods owne finger hath wrote and left us; if wee want ability and eyes to looke upon the fulneſſe and order of thoſe Treaſures; Man indeed who is a determinate narrow thing, muſt neceſſarily confine his thoughts to one ſubject, and when he thinkes of one thing, of neceſſity deſiſts thinking of another. But God who is ſuch a free infinity, can with one intuitive knowledge ſee all things, and is the centre in every part of his circle. And therefore what he writes muſt needs be as univerſall as his owne Spirit, and at one time communicate many knowledges; whereas man can onely write of this or that, and therefore it is unprofitable induſtry, not to be undertaken without due aſſiſtances to attempt the ſearch of that Book, which like himſelf, hath an infinity, and immenſity of knowledge in it. Not to ſpeake of the forme of it, which being writ in Tongues much

removed from this place and age, and that surely with all height of Elegance and fulnesse of expression; tis not to be hoped for that any Translations can come up to it, but that there must be abundance of exquisite knowledge smothered up in the Originall. Which though it hath been studied and pursued, by numerous exalted wits, & unwearied undertakers; yet we know that there are abundance of ripe notions left to be found out by future and latter endeavours, which shall never think to want a Crown from this attempt, till this earth burn in her funerall Pile, and we shall see all knowledge not in a mist, but in a myrrour, and view the centre, the spring, the root, the life of it *face to face*. Nor can I see what can more heighten or beautifie this best Science, then the regaining those Trophees from the Heathens which they stole from us, who, though they knew not how to use, yet triumphed in them: For all their glimmering notions, were but lighted at our candle, although they obscured and disguised them with false lights, yet by that light did they shine to themselves and after ages who cannot but looke up with reverence at their advanced Natures, and wish they had been heightened by a more noble principle, which had crowned all their various Sciences with the principall Science, and in their brave strayings after Truth, helpt them to better fortune than onely to meet with her handmaids, and kept them from the fate of *Ulisses*, who wandring through Hel, met all the ghosts, yet could not see the Queen. But there is a strange Magneticall attraction in knowledge which plucks and draws the soule towards it, which is just so much nearer its due repose, by how much it falls nearer to this centre; And indeed it were a pity, that the

reat Princesse of it should be lesse adorned, then some of her subjects; and that *she who is all glorious within*, should want *her garments of wrought gold and needlework*, and not as well make her selfe glorious in the spoyles of her enemies, as the *Israelites* steal away jewells from the *Egyptians*, or *Solomon* fetch gold from *Ophir* to adorn the Temple.

I wish it were in my power, and your patience (most Noble Senators) rather to view this intention, in its many large particularities, then to propose it thus dead coloured in a generall draught, which can like a *Mercury* on the way, onely point but goe no further; But truly tis enough for me a person, (hid in obscurity and neglected into retirement) to make good wishes and breath after these huge attempts, which I hope the sublime disposer of all humane affaires, will as well put into your hearts, as he hath put into your hands to accomplish. You have done great things for us, and equall to what hath been done in any Nation, either stoutly or fortunately. And if you will but now make good our hopes in this one thing, you will put an end to all our wishes, and settle us in a condition which will somewhat resemble that eternall fruition which we all breath after, a time of prayses.

And indeed, if you were men that onely looked upon your selves, and studied no further then the propagation of your owne fame and interest. What better meanes have you to confute all the scandalls and imputations of your deadly adversaries, who have not spared to speake you worse then *Goths* and *Vandalls*, and the utter destroyers of all Civility and Literature, then by seriously composing your selves to the designe of cherishing

cherishing of either. What directer cauſ-way could you finde to the aggrandization of your owne glory, then entertaining the celebrated care of ſo many Kings, the onely ſplendour of ſo many Republicks, the life and luſtre of ſo many Ages? That which is certaine to make all brave men for the future, your admirers and followers, and to diſtinguiſh your Government from theirs, who being hurried by Confuſion and Barbariſme, ſhall hereafter vaniſh into eternall forgetfulneſſe. What better way to your profit, then to command abundance of fruitfull wits, which ſhall every day bud forth with ſome invention, ſerviceable either to the neceſſities of the poore, or graver magnificence of the rich; when mechanicall knowledge ſhall be multiplied and abbreviated, and you be able not onely to requite forreigne parts for the curioſities they have lent you; but alſo invite them hither to be your ſchollers, when there ſhall be a confluence of the fineſt induſtries among you, and he ſhall be accounted to want of due civill Accompliſhments, that hath not come to perfect them from this place.

How ſerviceable will it be to you when you overflow with retired ſagacities and raiſed induſtries, whom you may either for Gowne or Sword by land or ſea employ upon all occaſions; when you ſhall not need to put people in the places of greateſt truſt by reaſon of their Titular borrowed Gayety, but make uſe of ſuch perſons, as ſhall diſcover the greateſt luxury and efflorescency of Vertue; Such perſons who may ſucceed you in the ſeats where you now ſit, (and may it be a fortunate Omen) exceed and outſtrip your glories, ſuch perſons, which ſhall preſerve us in a bleſſed peace,

wherein

herein yet there shall be neither sloath nor bravery, d either enlarge our Territories with wide forraigne quests, or else pull downe those powers which are w the hate and burdens of the face of the earth.

But you that are men of sublime mindes, that have ried you beyond all the doubts and objections of h and blood, above the extent of your owne designs, almost the latitude of your owne wishes, beyond the tates of common Law and reason, will not give over ile there remains so great a worke. That God o is abstract wisdome, and delights that his rationall atures should search after it, and that his Ministers uld study to propagate it, will expect that you uld be Foster-fathers of knowledge. He may punish r naturall children with stupidity or ignorance, if doe not take the day while it is yours, to lead them the paths and Mazes of Science, And will he, think , forgive you (you being Fathers of the Publicke-ale) if you forget those that are your children in t relation? He cannot surely; he that is just will ect from you the discharge of your duties, ch how it can be without a compleat taking care your charge your best selves can best consider. certainly it is none of the probablest wayes to g a people into a little shape of liberty, and free ir estates, from some small inconsiderable burdens, leave the better part of them, their mindes, no e enlightned, no more tutoured, no more bur-ed, than you at first found them. By this time e may object, to what end I presse all Have not wee Universities as famous as any r Heaven? Is there not provision in this case

 enough?

enough? Have not our Ancestours been liberall be-
yond any of Europe? will we violate their wills? d
compose the present frame, before we be ascertain
what other to set up? beside running the Comm
wealth into an unnecessary charge, and that for an u
necessary end, and in a time unfit, if not contrari
to these designes, and that for an *Idea*?

Beleeve me these are pretty Objections, and till th
be confuted, very probable; but I beleeve well look
into, they will according to the usuall ingenuity
Truth, prove both to conduce to, and further this
tention, and also to demonstrate unto you, that the thi
it selfe is so easie and feasible, that your selves eam
without imputation of a grosse neglect, and ugly d
care of the Publick, avoid this consideration.

Tis true that our Universities for outward Mag
ficence, and a large, if not luxurious liberality, are equ
if not superiour to any of those that we yet know of
the lettered part of the world. They are venerable
their antiquity, and have a long time thriven under
indulgency of the past ages, been ennobled by the p
duction of many rare and divine personages, who h
made more illustrious the whole Nation. But whet
in generall their Statutes be so exact and refined,
may satisfie the need and curiosity of this exalted a
or that our Accademies at the present teach either
or the gallanteſt Theories of knowledge, will be see
anon. And that being once made evident, it will
be hard to inferre, that other Universities of a l
standing and poorer subsistance, have both in extent
knowledge, and multiplicity of excellent persons, be
able to equall, if not out-doe them. Nay that th

resent Revenues whereupon they now surfeit; have hooked abundance of active Industries, nay become a eames to thrust into Ecclesiasticall or Litterary offices many of persons, who had they been suffered to obey eir owne inclinations, and followed some Trade or ndicraft, might have ranked themselves amongst e ablest of their Profession; Whilst others who had ules more towardly and capable, were by such rones as these kept out of the Hives, and either for- d to seek their food from afar, or else sit downe (un- le provided for by their Parents) with no other ine by their Philosophy and Reason, then a few pical sentences in the contempt of wealth, and the mendations of poverty.

Now that there is provision enough, we shall both nt, and by it take occasion to insinuate, that the te need not multiply any of her expences in pur- nce of this wish. All our suit is, that these endow- nts, and pious liberality, may be converted into uses table to the ends of the Donors, and tend rather a publicke advantage, then to the private fostering of any idle Pedantick Brotherhoods. It now lies like cke, and possibly is noysome to the place where it out spread it abroad, it will manure all the Land, and rne the increase of an unvaluable and happy har- . There is none requires it to another use, but one- to a better use, and in the end it can be no more rob- y, then tis sacriledge to rescue a Temple from the erstition wherewith it was defiled, to the use of a er and more illuminated Religion.

I must needs confesse, (and I speake it with a deale of gion to the memory of them that are gone before

us,) that among the many good examples they have le
to this Nation, their liberality, if not profuſeneſſe,
things of this nature hath not been the leaſt. But th
I beſeech you, Honourable Worthies, conſider
what times they lived; they were darke, beſe
with miſts of ignorance and ſuperſtition, and th
could onely direct their charity that way ſo far as the
knew it beſt. Their Ordinances and cautions, were,
doubt in their times, full of excellent wiſdome a
deep reaſon. But ſince they ceaſed to be mortall, it ha
pleaſed the Son of Righteouſneſſe to breake throug
the clouds which ſhadowed their ages; and to let
have more of day. And as the Sun here below do
not onely in his reſcuing the light, diſcover himſelf
but alſo guilds and diſcloſes all about him; ſo that eter
nall Sun, when he opens himſelfe, opens at the ſam
time all humane and inferiour knowledge, which
ſtill more or leſſe viſible, as his rayes ſhine on it;
withdraw from it. Now he having every day ma
greater appearances of himſelfe; humane learni
hath alſo been more enlightned; and he is not acquai
ted with the Buſineſſe of knowledge, that knows n
what ſenſible increaſes (I had almoſt ſaid perfection
it hath of late arrived to. So that what means w
uſed before to preſerve it from periſhing, and to pr
pagate it, muſt now be uſed for augmentation, a
ſplendor. What means were uſed to keep it in a fe
hands in a corner (like a great exile, thruſt away by
contrary power) till ſome better times, muſt now
uſed to diſperſe it through the face of the earth, and
make it tread as far as mankinde. What meanes we
uſed before, for a bare hiſtoricall knowledge, m

ow be turned into a cenforious juſtice upon ov'r old
pinions, and into ſevere and eager diſquiſitions of new
ruths; for knowledge hath no limits nor Land-marks
ut being ubiquitary, and therefore deſirous to diffuſe it
lfe, ſhe endeavours by all means her promotion and di-
tation. Nor doth ſhe ever meet with any that would
large her Empire, but ſhee ambitiouſly encourages
em, and willingly crownes them. Now for any one
thinke, that one and the ſame meanes are to be uſed
preſerve a State, either new curdled and moulded
to forme, or elſe by outward violence retired to its
ſt ſeat and almoſt firſt principles, and the ſame ſtate
hen it hath overcome either its infancy or miſery,
d like a wakened Gyant begins to rowze it ſelfe up,
d looke where it may conquer, is utterly unvers'd in
e affaires of the world, and below inſtruction.

And doubtleſſe, upon theſe conſiderations, were it
ſſible that theſe happy ſoules could either returne
ther, or were it ſuitable to their bleſſednеſſe to
inde things that are done under the Moone, they
uld not but joyne with any that would undertake to
ve them in ſo pious an ingagement, as to make their
ntributions more excellently ſerviceable to the ends
y purpoſed. And therefore we cannot thinke it any
ore violation to their will, at all to advance their
oviſions to their owne ends by better wayes, then
thinke that you (Noble Senators) are parricides to
ur Country in reſcinding thoſe Lawes which your
edeceſſors made, yet through length of time, and
oine of thoſe in whoſe care they lay, began contrary
their firſt intention, rather to oppreſſe, then defend
d releeve us. For ſo long as humane reaſon is weake

and imperfect, it can never provide any Lawes against all circumstances of chance, length of time, fraud and weaknesse of mankinde, but it will bring forth a necessity to repeale them, equall, if not superiour to that which first enacted them.

For discomposition of the present frame, may not I pray this be a Topicke for any Government, though never so ill grounded, never so irregular, or never so Tyrannicall? Should we sit still, and expect that those in whose hands it is, should quietly resigne it, or new mould it themselves, or some fine chance should do it to our hands? or should we not out of this very reason, if our houses were all untiled and obvious to all injuries of the weather, forbeare to pull them downe to mend them, because we would make no alteration and so continue in our miserable patience, because we feare a change and some trouble; like *Æsops* Plowman crying to *Jupiter*, to helpe our cart out of the mire, and we never put to a hand? or should we expect that some Deity, or unthought of influence would relieve us from these inconveniences which we saw, but would not remove? I am afraid whether any can be serious upon this question: For as happinesse is the reward of courage and industry; so what ever people ever yet obtained any Reformation without sweat or wounds, and a just violence to the over-ruling power; just I say though it clashed with the letter of some *Positive* Law, for with the *Fundamentall* and true ends of government it could not. But there is no need in this case to urge this so hard to you, who so nobly broke through this objection, and redeemed the supreme power, which being now so indisputable in your hands

…is with requires no more of you then the exercising …it, wherein you will onely finde oppoſition from …oſe who have endeavoured to blaſt, and yet continue …will to defeat and maligne your beſt actions. Nay, and …hope you will give me leave to mention it for your …nours) we are encouraged rather to preſſe this …m your owne example of magnanimity, and zeale …whipping thoſe high Prieſts, and buyers and ſellers …t of our Temple, and that when your power was …umbrage, that now you will (when it hath obtai- …d its juſt light and fulneſſe) employ it on ſo eaſie a …ke, as this laſt peece of Reformation; which will …balme your memories, and leave almoſt nothing to …ur Succeſſours to doe piouſly or juſtly. That this …e of time may not be capable of ſuch a noble al- …ation, I am not afraid from the beſt compariſon …d recollection of times and reaſons; not onely to …y, but even to evince the contrary. For (what …ore ſeaſonable opportunity can we have, then that …ſee the higheſt ſpirits, pregnant with great mat- …s, and in deſpite of theſe Tumults and Troubles …ich inviron them of every ſide, labouring with …ewhat, the greatneſſe of which they themſelves …not tell, and with a wonderfull deale of courage, …empting the diſcovery of a new world of know- …ge? Theſe bodings cannot be of nothing, but upon …arlower recognition will appeare full of miracle, …ich amounts with me to no leſſe then the chaſing …ay of ſhadows before the breake of the great day. …d ſurely, that begins a fuller manifeſtation of him- …f, ſuffers us to approach him by theſe degrees, and …refore hath diffuſed a great and a reſtleſſe Genius …

in

in this age, far greater then any hath been of a long time. And as Astrologers say, that there are at some certaine times some powerfull influences showred by the conjunction or posture of some Planets, which if they be not received and magically applied at that very time, do immediately passe away, and become ineffectuall, and are not to be expected againe, till after many ages; so any tract of time, when it meets a sublime and elevated spirit to assist and guide it, cannot certainly without disadvantage and losse, refuse to entertaine it; nay they cannot be so stupid, as not to thinke both that the time is unregainable, and that a judgement awaits them for being so bold as to refuse the discoveries of it. But I cannot thinke so ill of these men among whom I was borne, that they will shut their eyes against this light that breaks so brightly and glistringly in upon them, and be lethargically content to please themselves with the reverend follies and dreams of their forefathers.

Tis no matter what some frozen Sadducees, or some others of a worse name if there be any, can scoffe that it is folly to entertaine any such vaine imaginations, and madnesse to prosecute them: Tis folly will prove the happiest wisdome, and no more a deviation of the understanding, then the entertaining a new naturall exact scheame of heaven, and nature, in lieu of the old broken, interfeping *Hypotheses*, which rely on no other probability but a sent of sense, distorted by education, and brawned by custome.

Tis no matter, what some purblinde Polititians, or sneaking worldlings, talke of the difficulty of times, and say, that these soft aires of peace, cannot be heard

amidst

midst the loud musicke of Warre, and that meas
houghts, are too much broken and harrassed to fall
pon these things, which must be the fruits of the
eepest and most silent leasure, You have the highest
estiny favouring your designes, put an end to all
ch Tumults; and we have now no more of War then
necessary to the preservation of our peace, which
ems to smile on us againe, and promise us, that she
ll not flye away, for fear lest her snowy garments
ould be stayned in blood.

But put the case that your Enemy were as visible
d powerfull as ever, yet I dare be knowne to thinke,
t it were much more honourable for you to assume
se thoughts: nay that they both were not
onsistent together. What can you imagine to doe
re worthy of memory, or imitation, then in the
dst of your most urgent dangers to lay a modell, and
w the lines of happinesse and security for all poste-
y? How can you better demonstrate your selves
rlesse and hearty, in what you goe about, then by
wing such a severity and composition of spirits nay
h a contrary neglect of what opposition is set be-
e you, as to minde those vast designes of litterall
gnificence, or further acquisition? What more
ning in all the Annalls of *Rome*, then the porten-
ous bravery of sending Forces into *Spaine*, when
nniball was at the Gates, and selling that field
ereon he en camped at so deare a rate, as it would
e passed at, had he been prisoner within the walls,
his Army dispersed? yea (and to shew that these
er times want not parallels of the Ancient Gran-
urs) what will be more illustrious in the History of

 Holland,

Holland, then their high and visible cares, and alm
prodigall magnificence for learning, while as they
strugled with a sad war, and had not yet released th
necks, from the sway of a perfidious and horrid T
rant?

For the people whom you are to care for, it ca
not be but that peace might have softened and ema
culated them, whereas their calamities have brou
them into a better agility and constitution, to prom
their excellent desires to liberty in any thing wh
they may conceive really conducible; and there is
cause to doubt, but they will facilly be swayed
that power under whose valorous conduct they h
asserted themselves from all impressions and marks
dishonour and slavery, which usurpation, iniquity
time, or forreigne force had put upon them.

It cannot be denied, but by the invaluable loss
bloud and Treasure, the body of this Nation is
come thin and leane, and therefore he were a Vi
that would offer to gnaw or suck it any more (for
farther pressure, be it never so little is now exce
and therefore it would be but just to wave a Peti
for any publicke contribution (though possibly th
hath been some liberality exercised to worse
which had it been directed this way, might have
qualled any of the ancient magnificencies and hon
able profusenesses upon learning) although if
were urged to some small liberality, or rather
vented any suit for it, it would be a huge further
to what is desired of you, yet we onely beg, nay
jure you by all that is deare to you, or desire
you, that you will imploy this which you find

dly left to your hands; and doe these things with
t any change, and bodly lend us your Authority, to
e this longed for worke; and no doubt if you can
ot, or will not lend any lewell to it, God will stir
the hearts of many private persons, and inflame
em with equall intentions, and make their hands
ng it in in a full measure.

And now that which remaines of me to doe (for I
nceive I have quitted my selfe of the Objections,
d therefore may dismisse them) will be a triple
ket. First, to shew how farre the state of our Uni-
dities needs a reformation. Secondly, how it may
brought about: And thirdly, I shall particularize
e ends which I have transiently before glanced at,
as ends, but as fruits and enjoyments of your
ble piety. And herein I shall the rather be short,
cause these being at the most, but the best sort of
hes, I shall observe that course which the best
h do in their devotions, to pray for the best things
ey can, yet not limit the power they pray to, to
h or such a way of granting their requests, as being
olved by what meanes soever it comes, to receive it
artily, and knowing that power which they ad-
esse themselves unto, cannot onely doe it in a bet-
manner then they can thinke of, but in a fuller.

For the first: I could never yet make so bold an *Idea*
a true University, as that it should serve for no
ble end, then to nurture a few raw striplings, come
of some miserable Country-schoole, with a few
eds of Latine, that is as unpleasant to a polite ear as
gruntling of a Sow, or the noise of a Saw can be
one that is acquainted with the Laws of Harmony.

And then possibly before they have survayed the Greeke Alphabet, to be racked and tortured with sort of harsh abstracted logicall notions, which their wits are no more able to endure, then their bodies the Strapado; and to be delivered over to a jejune barr Peripatetick Philosophy, suited onely (as *Mounsieur Des-Cartes* sayes) to wits that are seated below Mediocrity, which will furnish them with those rare imaginations of *Materia prima*, *Privation*, *Universalia*, and such Trumpery, which they understand no more than their Tutors; and can no more make use of in the affaires of life, then if 3000. yeares since they had run through all the Hierogliphicall learning of the *Egyptians*, and had since that time slept in their Mummy; and were now awaken. And then as soone as they have done licking of this file, to be turned to graze in poor *Ethicks*, which perhaps tell them as much in harder words, as they had heard their Mothers talke by the fire side at home. Then are they turned loose, and with their paper-barks committed to the great Ocean of Learning; where if they doe not sinke, they returne backe so full of despaire and contempt of their profession, and sad remembrance of their youth so trivially spent, that they have all towardly engagements that way, and suffer themselves either to sinke in a quagmire of idlenesse, or be snatched away in a whirlepool of vice. But in case some with much adoe get a shore (for a long or a safe voyage upon these termes they cannot make) and by the forelaid means stilt themselves into some profession; what deplorable things (unlesse it be those which Nature makes for ostentation to be jewells in

this earth) prove they, in filling the world with detestable quacking Empericks, lewd, and contentious, Gown-men, or ignorant mercenary Divines?

Againe, I have ever expected from an *University*, that though all men cannot learne all things, yet they should be able to teach all things to all men, and be able either to attract knowing men from abroad out of their owne wealth, or at least be able to make an exchange. But how far short come we of this, though I acknowledge some difference between our Universities? We have hardly Professours for the three principall faculties, and these but lazily read, and carelesly followed. Where have we any thing to do with Chimistry, which hath snatcht the keyes of Nature from the other sects of Philosophy, by her multiplied experiences? Where have we constant reading upon either quick or dead *Anatomies*, or ocular demonstration of herbes? Where any manuall demonstrations of Mathematicall Theorems or Instruments? Where a promotion of their experiences, which if right carried on, would multiply even to astonishment? Where an examination of all the old *Tenets*? Review of the old experiments & traditions which gull so many junior beliefs, and serve for nothing else but for idle Priests, to make their Sermons more gaudy? Where is there a solemn visitation into History? A nice and severe calculation and amendment of the *Epochs* of time? Where a survey of Antiquities, and learned descants upon them? Where a ready and generous teaching of the Tongues? Free from Pedantisme, and the impertinencies that that kind of learning hath been pestered with? And all this done not by some stripling youngsters, who perhaps under-

 stands

ſtands that which he profeſſes as little as any thing elſe, and mounts up into the chaire twice or thrice a yeare, to mutter over ſome few ſtolne impertinencies, but by ſome ſtayed man, of tryed and known abilities in his profeſſion, allured by a competent encouragement to ſtay in the Univerſity, who may at certaine times read, at certaine times attend the reſolution of doubts, offering directions at other times, and ingaging them in ſober and rationall diſputes; in which being reſtrained from ſophiſtry, they may chafe and poliſh their endowments, and whet one the other by praiſe or emulation.

If we finde very few, or perhaps none of them in our Univerſities, I ſuppoſe I offer no violation nor injury to their hoarineſſe and venerable fame, if I ſay, they are capable of farther promotion, and that they have not yet arrived to the exactneſſe of the ſtatute Colledges, and many tranſmarine Univerſities, the latter of which, if not the former, they far exceed in pecuniary endowments and outward ſtatelineſſe.

And truly, but that I would not doe violence to the Mother that bare me, and prophane that place which is in my account holy, I could lay open abundance of their cuſtomes, both ſuperſtitious, irrationall, uncivill, and ridiculous; I could inſtance how ſome vices are growne generall in ſome degrees of them, how many *Drugs* there are, how ſome courſes they take will prove meerly the choaking of all literature. But ſince this would amount to a long rabble, and degenerate into ſome *Satyre* or *Paſquill*, rather then an *Areopagitick*, I will be content, having a publicke buſineſſe in hand, to lay aſide all bitterneſſe, though it might be advanta-

ious to my purpose, and with due meeknesse and equanimity, draw to my last taske, and then sit downe with silent wishes and earnest expectation.

Two things then I have to beg, some assistances that you would give the Universities from themselves, and some assistance that you would give them from without themselves. From themselves: that you would reduce those Frier-like Lists of Fellowships into a fewer number, and those that you retaine, to be bestowed on men, excellent in their particular endowments, and peculiar for some use or other, that so the number of the Professours might encrease, and all of them be enabled to prosecute the hints and *impetus* of their owne inclinations; and others of more patient heads be tyed to instruct those severall persons which should make addresses to them; a third possibly, worne out with contemplations and those greater labours of the minde, might sit warme, and know nothing lesse then Necessity in their honoured old age. Sixe Fellowships thus ordered, with a sufficient allowance and encouragement would be more advantagious, and contribute more to the raising up of the despised head of Learning, then foiscore at this present doe; while the remaining portion of Revenues might be sequestred by a select Committee of able and knowing men (wherein some Representatives of the University should be mingled) to be changeable and accountable every yeare: to be disposed of, for examining and pursuing experiments, encouragements of honour, compleating and actuating some new inventions, supplying the needy ones that really wanted these wings to take great flights, relieving of strangers; and lastly, provoking some

some sydereall and flaming soules to display themselves in their full and radiant meridian lustre. For then will it prosper with Learning, when rewards fit themselves to men, and men are not forced to distort themselves to rewards; when every mans *Genius* moves in its owne orbe, and is not hurried aside in an *eccentrick* motion.

From without the Universities: that you would thinke of some better way of disposing those few Colledges which are thinly scattered up and downe the land, and make them either collaterall or subservient to this designe; whereas now they are of little or no other use then to nourish the supine idlenesse of a few *Lurdans*, and foment their illitterate debates tossed to and fro among them without any delight to any but those who love bawling and canvasing such unlearned opinions which runne in this circle without end, and contribute not the least to the promotion or discovery of Truth.

Secondly, that as you would (with all due provisoe for the civill peace) take off that hatefull gagg of licencing which silences so many Truths, and frights so many ingenuities, and makes them abhorre the publick: so you would put such a gentle imposition upon Books, that upon every Impression two might goe to the publicke Library; and that forreigne Books brought over hither in any number, might do the like, or at least at some reasonable rate.

Thirdly, that all the Medalls, Statues, ancient Rings, and other Antiquities, pictures of learned delight, of famous men, that either were the late Kings or other persons whose estates stand confiscate to you, might not

ight be appropriated this way. For by a cheaper
d more generous magnificence you cannot endeare
ur selves to all the lovers and sons of knowledge, and
refull Patrons of mankinde; nor secure the memory
your noble acquests by more illustrious Trophees.
And lastly, since that this Island can no more possesse
the Treasures of knowledge then it can the Trea-
es of the earth, that you would be ready to cast all
pect and honour upon learned forreigners, although
u use no largesse towards them. Men that through
hirst of fame have beguiled themselves into large
divine contemplations, cannot but thinke they reap
eat fruit of their labours, and be surprized with it,
en they see themselves smiled upon, and courted by
a mighty State, and be ambitious to disperse their
ories there, where they see they are so much ho-
red. Now how by this policy your Brethren of
land, have in a manner monoplized all the spark-
wits of Europe; there are many that sit among
that can best informe you. Nor is there yet any
arent reason to me why you should not also studde
embosse *this* Nation with them. Now to what
e particular designe all this should levell. There
been so many modells, and those so various,
ugh to the same end, chalked out by the greatest
enuities, that it would be very hard (lov'd I tran-
ptions or largenesse never so well) to represent
m all, each one abounding in his owne sense, and
ossibly not so servient to the designations of ano-
. It shall be enough for me (waving my judge-
t or disquisition of them) to set downe the resul-
e of a many diligent observations and iterated

 thoughts;

thoughts; which as they have not strayed too much
to wilde *Idea's*, so I know not why they may not
more particularly fitted for our elevation.

First, I have considered that an endeavour to br
all persons under the sway of knowledge, could n
but approach very neare a *Platonicke* Commonweal
and must in the triall enervate the people, and
them from those necessary professions of Tillage
War, and make them acquainted with the artifices
delight. Besides there were but a few inclinations
noble, as could overlooke the grosse entertainme
of sense, and aime at a more pure and intellec
happinesse. And among these men I found particu
Temperatures as it were, and some secret *Sympa*
and *Antipathies* to some, or some particular stud
whilst there were very few intellectuall *comple*
that desired all; and these enjoyed not the particu
so fully as those that bent that particular way
found also that many men rudely educated, and
as would have proved no great Clerkes, though
had been bred up in the Pedanticke way of
Schooles, had notwithstanding through long
fore observation, so well tutored their reason,
they proved many times persons fitter for busi
then those that had the assistance of much unpro
able literature. I had seen also some men after m
yeares spent in the world, begin to retire into th
selves, and as seriously and effectually as they co
apply themselves to Books, which yet was comm
ly ineffectuall to them, if not quickned with
live voyce and knowing assistance.

From this masse of observations I fell to con

That if Man were a creature both so excellent
active, it were but justice to him that the naturall
gency of his *Genius* should be found out and assisted;
that surely could not be in any better time then
his infancy at the dawning of his reason, when he
ld not be employed any other way, and his inno-
cy made him most susceptible of any impression or
ure. And if at such a time, then surely he was to
assayed by most easie trialls, and that by pleasant
stimes of sense, and not by any harsh abstractions
rough discipline. Yet those recreations of his I
ught ought to be such as should be profitable, and
e to furnish his maturer thoughts with some solid
as and sound representations of things. And here
ade account I had found the right path, which our
ooles having so long left, was the reason they
re so seldome prosperous or fruitfull in great mat-
s. Well, this being so, those that had spent their
ildhood thus, I supposed, might with much more
vantage and ease, retire into a more ignoble calling;
those whom some harder fortune alienated to o-
r employments, might carry such grounds away
h them, as might conduct and dispose their obser-
ions all their lives after; whilst all those who had
greater vivacity of spirits, might be set apart to
orthy and suitable employments, and none be dis-
ired by ill methods, or tyrannicall Tutors.

Thus far had I got, and there remained this with
That those men that were set apart for knowledge
st busie themselves about two things, either about
e dispersing, or augmentation of it. And about dis-
rsing of it, there could be no better meanes then to

make it easie and amiable; and this brought me to be
leeve that that education would thrive the best in a
place, that was the least cumbred with unnecessa
notions, and did the most facilly and orderly insinua
it selfe into the understanding; and I tooke the du
of a Master to endeavour these two. Besides, I con
dered that that was the best which was the most re
and universall: and then I perceived that it was bett
to grave *things* in the mindes of children, then *word*
for I had knowne some great speakers, though l
discreet, gazed on onely as strange sights and Parro
where as I could not imagine, but that if a wise ma
came into any Country, whose language he had neve
heard, he would by his deportment and insinuation
make a shift to be entertained and respected. A
this made me suppose, that many men that cou
count their languages by their fingers, might possibl
be of no more use among mankinde, then so many
Apes or Magpies. But such whose mindes we
strengthened with realties, were onely men, and i
deed so much men, as they were masters of the tr
use of reason, and knew how to guide it; and that t
them; Languages must of necessity adde beauty a
perfection, and acquaint them with a much of know
ledge which was never writ in their mother Tongu
And since that there were some men who wou
fortunately learn and teach the knowledge of othe
though they could not augment it much themselv
I judge that nature did principally intend these for di
pensators and conveighers of it. And others of mo
vast and capacious intellectualls, that could never b
bounded by the Theories of one other, were onely f

r augmentation; and because there were some pro-
ensions and aversions, of which they themselves
ould not well render an account, which if disobeyed
cceeded untowardly and unsuccessfully; I presently
ferred, that the *genius* of each one was to be em-
oyed and cherished in its owne kinde; and that there
as seldome any great matter to be expected from it,
preternaturally diverted, or dispersed into many va-
ous thoughts and designes, which did onely distract
d weaken it.

But when once I began to take a prospect of the
hole Landscap of Knowledge, Methought there was
uch of it moorish and fennish, much of it overgrown
th thornes and brambles, and some parts of it had
been justly measured, nor indeed fully discovered,
that I thought it would be too stupid humility, to
t with the traditionall wisdome of our Ancestours,
d not to looke after further enlargement and ad-
ncement. For there being much of it uncultivated
d unmanured; I saw there was abundantly left,
to provoke and satisfie each future industry, which
w they should be employed, I could not better tell
w to designe them thus; first, considering the exce-
cy of Man, and the restlesse activity of his under-
nding, and the strange volutations of his affaires, I
ought the actions of so noble a creature deserved
better, then to be covered in oblivion. And be-
use experience was nothing but a sober deduction
d summing up of many observations, and man was
apish imitative thing; I thought there was nothing
tter to abreviate the length of observation, and to
nish him with good copies which he should fol-

low, then being acquainted with past actions and times,
and conversing with the images of the bravest perſons
that went before. And truly, all this, I for a while
flatter'd my ſelfe, was ſupplyed us out of thoſe Hiſto-
ries which as yet ſurvive. But after ſome acquain-
tance with them, I began to quit this beliefe; for I
found many of them clash, many of them rent, many
ridiculous, moſt compoſed to pleaſure, and therefore
not deſcending to thoſe particularities and circum-
ſtances, without which a Hiſtory is but dead, and a
bare *Skeleton* without either fleſh or ſinewes. Beſides
many of them ſeemed to flouriſh up into *Ideas*, and
others were ſo larded and peſtred with the private
diſcourſes and conceptions of their Writers, that
they ſeem to have been compoſed for no other end.
Beſides moſt of them were but Summaries and Epi-
tomes, ſo that thoſe deductions which were drawn
from them, were not ſo pertinent, but fallible, and
ſuch as ſeemed rather to follow the conceptions of
the Obſervatour, then to be naturally enforced from
the things themſelves. For this cauſe I began to wiſh
that there were a place in ſome Univerſity appointed
for a collection of all ſuch Papers, Letters, Tran-
ſcripts, and Relations, which ſhould diſcover the in-
ner ſide of Negotiations, and events, and the true face
of things, without the adulteration of common po-
licy. And I thought it were profitable rather to take
in many needleſſe things, then to leave out one neceſ-
ſary, becauſe a judging minde out of many particula-
rities, could draw a better eſtimate of things, and de-
duce more certaine, and unqueſtioned axiomes.

But becauſe Man is a creature of ſuch infinite va-

ety, and that in every one, there is somewhat shi-
ng and excellent; I wished that some laudable dili-
ence, had gathered a catalogue of Characters, and that
f the lives of some of the more eminent; which I
ould not care, how much they had been stuffed
ith particular actions, because Man in businesse is
t a Theatricall person, and in a manner but perso-
tes himselfe, but in his retired and hid actions, he
lls off his disguise, and acts openly. So that I judged
y that meanes that Characters were the best and
ithfullest to be gained, and we should come to a
ghter knowledge and judgement of Vertue, and the
ssions. For I had seen abundance of things related
high acts of generosity, which possibly were but
e effects of weakneſſe, cruelty and despaire. And
thall seeing onely the greatnesses of some men
entioned, and neither their particular imperfecti-
ns, nor the meanes by which they atchieved their
nds particularly set downe; I thought it could not
t stretch many weake mindes to disproportionate
oughts; and like *Palmerine* or *Don Quixote* make
em thinke of things beyond the Moon. Therefore
d I conceive it necessary to trace those Grandees as
ch as may be, through all their windings and hid
paths.

But because men must walke upon the earth, and
eeds receive those influences which are shed from
aven, and therefore exceedingly differ according to
eir severall climes; I thought not onely an exact
scription of the severall Countries was to be ob-
ined, and if it were possible, all their secret myste-
es, and refined criticisms of state; that so, obser-

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vative mindes, might have farre richer ſtuffe, and ... riety of formes whereupon to work. And alſo the... might probably by this meanes in length of time, ... found out ſeverall ſatisfactory reaſons, and wayes ... diſcovering and judging the many inclinations and ... tures of men: And ſo by that means a greater fa... litation of buſineſſe, and poſſibly greater ſucceſſe in ... then have yet commonly happened.

Moreover, Man that had ſolely the uſe of reaſon, and by it was ſeparated from other creatures, ... thought had all the intereſt in the world to ende... vour the perfection of it, and the ſeverall wayes of ... beſt advantages. And this I thought, was no bette... way attempted, then if the veynes of things were rightly and naturally cut up, and he had ſuch prin... ciples placed within him, as would without any d... ſturbance or confuſion aſſiſt him in the purſuance ... any Truth, or in the examining of any thing doubt... full. This I thought had been done by *Logick* (as they call it) but there the *Predicaments* were ſo untowardly ranged, that a mans minde ſhall not without ſome heſitation know where to faſten; and then when it hath pitched there, he is but engaged in a diſpute. But I beleeve had the diſſection beene naturall, the minde would inſtantly have pitched right, and then have been inabled to have weilded that Notion to her beſt uſe. Here I expected reliefe from *Metaphyſicks*, but they were ſo abſtruſely abſtract, and ſo remote from uſe, that they ſeemed to hurry the minde too far away, and make it too volatile and aery, and ſo difficultly attainable, that halfe a life need to beſeverely ſpent in learning them. But the

dust of reason which I wished for, I wished natu-
ll and easie, and such as might gently sinke into
unger mindes, and be there imbraced with no im-
lsion; but the delight which commonly tickles the
ile when she meets with any radiant and pregnant
uth. This made me imagine highly of the *Mathe-
ticks* for the clearnesse of their grounds and excel-
t building upon them; but these were withdrawne
m Quantity, and besides had the liberty to make
ir owne suppositions, which to morall and politick
son (which was to judge of things as it found them
racted into many casualties and circumstances) was
ied; and therefore that there was but little ad-
tage to be had this way, so that I could not de-
any better meanes then to make the minde pliant
passible to any Truth, to free her from all these
inated prejudices of education, tradition, or
dish observation, and then withall to plant such a
btfulnesse in her, as should not easily ascent to any
thing which was not fortified with strong reason
right experience. And to doe this, there cannot
be extream necessity of a person not meanly vers'd
e causes of errour, and stratagems of reason, who
uld dig out such *axioms* as should rectifie the mind,
lead her by the hand, in the most subtile contem-
ions, and so refine her, that she might be able to
ract pure and large *Theories* out of things most im-
s'd and hid in matter.

or the *Mathematicks* themselves, I found them full
excellent variety and harmony, strongly fenced
h their owne Truth, and branched out into many
irable inferences and productions. But yet me-

thought that there was somewhat in them which was yet hid from us, and that the ancient founders of these sciences had been content to retaine somewhat not fully discovered. For I found most men imployed onely in learning those immense heaps of Demonstrations *they* had left us, but seldome enlarging them or going forward, which made me fear that the key of these Sciences were hid, and that without such a key, or engine it had been unpossible to reare up such a huge super-structure of vast consequences. But this I found two or three great spirits had already light on, and had directed a way which if well followed, will make our *Mathematicall* reason nimble and apt to finde the fountain head of every *Theoreme*, and by degrees, as we may hope, inable us to the solution of any *Probleme* without any more assistance then pen and inke (so that a man may carry all these admirable Sciences about him) and direct us to more exact and easie instruments then any have been yet knowne, and recall mens minds by delicate ravishing contemplations, from the sordid jugling use of those instruments on which they now so perversly and unanimously doat.

But when I once begun seriously to view that strange disposition of things which we call Nature, I could not even in my ruder estimation of it but be much astonished. For it was plaine to me there was more art and prodigious workmanship in a Gnat or a Fly then there was in the greatest engines or productions of man; which if they were not casually found out, were but the meere promotions and pursuances of Nature. By this I took my self deeply engaged for to looke upon that Fabricke with more curiosity

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and diligence then they commonly use, who judge and suppute every thing according to the outward tickling and blandishments of sense. And as to this designe, I thought I was well provided for, by those many volumnes of naturall Philosophy, which I found to flatter me with a many large and braving Titles. And I thought that when I was once well acquainted with them, I should have had my minde fitted for excellent notions, and embellished with such rich principles, as could not but furnish me with a many excellent and sweet deductions. But when I had spent some time thus, and began to shake off that implicite faith which must for a while binde up learners, and discovered what contradictions, loose conceptions, and endlesse controversies those Volumnes were fraught with, I perceived I had gained nothing else but a multitude of vaine speculations, which in all reason of the world I ought to dis-beleeve. About this time I happened to bee acquainted with a sort of books that denounced a sharpe warre against the old Philosophy, and very severely undertooke to put it all under the sponge, and withall to raise up such other new observations as should *grave* more handsomely, and truely make up the apparences and changes of Nature. These men I hugged, and indeed expected from them, some performances equall to my expectations; but then againe I found that man may be farre more happy in discovering of errours then in finding out of Truths. For some of those Treatises were meerly draughts and designations, others violently wrested the explaining of things to their owne principles, and rather forced Nature to their conceptions, then enlarged their conceptions as

wide as Nature. Otherſome there were, who abuſing Philoſophicall liberty, ſtrayed into ſome antick Theories, and made Nature monſtrous: Others laid down very probable and neat *Hypotheſes*, but abſolutely unſuited to the nature of the thing; ſo that I collected that though we had made ſome ſteps forwards, yet we were not at our journies end. And becauſe I ſaw that a many curious notions were but like ſpiders webs, and that experiences have the greateſt light, I thought we were principally to inſiſt upon that way. But becauſe moſt experiments were found out rather caſually then by Philoſophicall reaſoning, and ſome men out of one ſmall obſervation could be bold to raiſe abundance of vaine conſequences, and for one and the ſame experiment, there were ſundry reaſons brought, and it was eaſily wreſted, and ſalved by divers principles, I judged that as there was an extreame deale of diligence and nicity to the practicall purſuance of Nature, ſo, that it was not ſafe to draw any one principle from any one obſervation, unleſſe there could not poſſibly be any other reaſon given for it, or elſe alike diſcoveries had confirmed it, that if any other interpretation were put upon it, it was unproper and vaine: For as it is eaſie for men of acute wits to miſ-judge and miſ-expect Nature; ſo when an *axiom* is rightly gained, it is eaſie to work it up, and to draw from it many ſtrange and magicall Productions.

And becauſe there are abundance of extraordinary appearances both at home and abroad, I judged it neceſſary, that all theſe ſhould be carefully gathered and regiſtred; ſo that thoſe many varieties comming into a long Catalogue, and digeſted by a ſober minde, might

afford many rare and beautifull discoveries of the glory of their Creator.

What other meanes might be used both in this and *Medicine*, would be too large now to insist on, since I at first purposed but a *Synopsis*; which, I cannot despair my selfe, if it were rightly or hotly pursued, could not but bring forth a more plentifull harvest then we at the present expect. There are, no doubt, many of nobler thoughts, who might furnish you with more exact and high designations; and truly, I shall thinke my selfe abundantly satisfied, if, from these poore reflections, you may be invited to take their advice, and follow their vast and judicious considerations in this nature. However for my part let this *humble Essay* be as much neglected or revil'd as may be, I shall sit down quiet with a conscience of the discharge of my duty, though it can reap no farther, then the putting of these wishes upon the file, and transmitting them to Posterity.

These things, as I have but briefly touched, so to particularize them had been extreame folly, your Wisdomes being so able to direct you, in case God stir your hearts for to take in hand this taske: which if you cheerfully goe through, no doubt but that gale of divine favour, which hath constantly gone along with you, will not now leave you, but bring you to the end. And as your eyes have been blest with many strange sights, and your mouths oftentimes filled, nay strucken dumbe with wonder; so there is no doubt, but if you doe this one thing which now remaines, you shall see the Taper of a learned Piety burne among us, I hope, like an immortall lampe, fed with refined,

and ſublimeſt knowledge; whilſt all thoſe falſe lights of ignorance, humane forgery, and ſuperſtition ſhall vaniſh away, or be put out, and the ſtubborne pervicacy of humane reaſon turn'd into a gentle compliance to divine truth. You ſhall ſee Nature traced through all her Turnings, to a cleare demonſtration of her firſt cauſe, and every day bring forth varieties of experiments, either to the reliefe, aſtoniſhment, or delight of men; you ſhall then ſee us freed from all theſe fabulous illuſions and impoſtures, which have hitherto beſet either Traditions or Cures; and Nature which now diſguiſes her ſelfe into ſo many ſhapes, forced into an open veracity and pure nakednesſe. You ſhall ſee the number of Arts daily increaſed, and thoſe we knowne already, wonderfully promoted. You ſhall then ſee Scheams of Commonwealths brought forth, eaſie and naturall, and not varied into a multiplicity of crooked *Hypotheſes*. You ſhall then ſee Policy reconciled to Divinity, Morality, and it ſelf, and yet better able to lay deſignes and prevent dangers; You will then have it in its native ſimplicity, and your poſterity may at once learne to be both wiſe and innocent. You ſhall have the uſe of the Tongues daily increaſe, and that judgement of confuſion, which hath ſo long and ſo heavily laine upon mankinde, by degrees removed. You ſhall have the wayes of Education made ſmooth, and your children with a pleaſant ſucceſſe poſſeſſed of all the Treaſures of reall knowledge, ere they could have thought they had entred the gates. So that when you have added theſe lights to the former, and witneſſed by a happy old age the bleſſednesſe of this Land; you may ſee the

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reines alſo proſper in the hands of thoſe that ſhall be your Succeſſours, and melting away in a ſoft diſſolution, finde that Crown above which is owing to fidelity, and that reward below, that the beſt Law-givers have ever met with; that is, your Names ſhall increaſe in the ſilent motion of Time, and all Poſterity ſhall looke backe upon you, with an eye of Piety and Adoration.

The End.